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THE LATTER-DAY PROPHET.

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PROPHETS NEEDED AND SHOULD BE EXPECTED—ORGANISM OF THE CHURCH OF CHRIST—EFFECTS OF OBEDIENCE TO THE DOCTRINES INTRODUCED BY JOSEPH SMITH—THE BOOK OF MORMON AUTHENTIC—MODERN PROPHECY AND ITS FULFILLMENT.

Was Joseph Smith an authorized prophet of God? This is a question of momentous importance. Like every matter involving the weal or woe of mankind, the answer should not be given in haste. The evidence should be carefully scanned and weighed before a decision is reached. He who jumps at conclusions regarding men and things, whether for or against, without a scrutinizing examination, is liable to err in judgment. Such a person is likely also to be guilty of injustice. In addition to the vital interests involved, that kindly liberality that should characterize the behavior of man to his fellow, requires that a plea in behalf of the divinity of the mission of Joseph Smith should be candidly and impartially considered.

The popular voice is against the validity of the claim of Joseph Smith to being a true prophet. Public sentiment on such a subject has no force. If it have any bearing upon it at all it must be favorable, because of precedents. If popular repudiation is evidence against the genuineness of Joseph Smith's claim, it would be equally sensible to recognize its potency as directed against the rejected Redeemer of the world, whose sufferings and death were effected by the tide of the popular will. The same may be as readily applied to nearly the whole of the holy prophets since the world began, against whom the waves of popular feeling, as a rule, surged like the waters of an angry sea.

The prevailing idea regarding prophets is that, in the language of the generality of so-called Christian teachers, "they are not needed now. They were merely required to establish the Church of Christ in its incipency." Of course some excuse must be advanced for the non-existence of divinely commissioned and inspired men in the various churches. It would not do to say such men are needed, because the question as to why they do not have them would immediately arise. However, we think it is not only an easy matter to show, scripturally, that such men are not only

needed, but that the existence of the true Church of Christ without them is an absolute impossibility.

We direct the reader to the 4th chap. of Paul's Epistle to the Ephesians. The 8th verse says: "When he (Christ) ascended up on high, he led captivity captive and gave gifts unto men." Now read from the 11th to the 14th verse, inclusive: "And he gave some apostles; and some, *prophets*; and some, evangelists; and some, pastors and teachers; for the *perfecting of the Saints*, for the *work of the ministry*, for the edifying of the body of Christ; till we all come to a *unity of the faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Take the assertions of the apostate so-called Christian Churches in regard to the non-essentiality of inspired apostles and prophets and place them in juxtaposition with the teachings of Paul, and what do we discover? We observe the widest discrepancy between them. Those inspired men were given to the Church "for the perfecting of the Saints." Consequently, before it can be established that they are no longer needed it must first be proved that the Saints or members of the Church have reached perfection. To claim that this is the case would be too glaringly absurd in the face of existing facts. Imperfection being the evident condition of the professors of what is termed Christian religion, the necessity of the agencies appointed of God to bring about a more perfect state must be admitted as reasonable and scriptural.

Another object of the existence in the Church of inspired apostles and prophets, etc., was "the work of the ministry." They being appointed of God, and not of men, for that purpose, to assume that because they do not exist in the churches is sufficient evidence that they are not required is equal to an assumption that "the work of the ministry" is unnecessary. The untenable claim that men endowed with divine authority and prophetic gifts were only necessary in the rise of the primitive Church flies before the scriptural statement that they were to remain "till we all come to a unity of the faith." An unprejudiced, dispassionate Christian reasoner will at once freely admit that the present distracted, divided, embittered, controversial condition of Christendom presents anything else than a united state, which inspired men were commissioned, by heavenly teachings, to bring about. The desirableness of that unity is most clearly defined, in the reason that, "we *henceforth* be no more children, tossed to and fro and carried about by every wind of doctrine, by the sleight of men." That is plainly the present condition of religious affairs, the people being wafted about by every whimsical, sensational breeze of doctrine. It is made a matter of lucrative trade by mercenary individuals, to play upon the wayward, flitting religious sentiments of the misguided masses. We say to the people, be not deceived by those who "make merchandize of the souls of men," by teaching the repudiation of inspired apostles and prophets. Those holy men can alone relieve the earnest worshipper from being engulfed in the turbulent sea of doubt and place his feet upon the steadfast rock of certainty.

There can be no question as to the present existence of prophets, through whom the will of God could be taught, being desirable. Then,

the Almighty being just and unchangeable, why should it be considered unlikely that he should give good gifts to men now as well as anciently? If the people now are as deserving as the ancients were, why should the present generation be denied the enjoyment of equal privileges in relation to being divinely taught? Surely there can be no reason.

Among the innumerable unfounded false popular impressions regarding the Latter-day Saints is one to the effect that they do not believe in the teachings of the Old and New Testaments. Some of the more ignorant people go so far in misconception of their true character as to be imbued with the utterly preposterous idea that they do not even believe in the Savior at all. The very name of the organization—the Church of Jesus Christ of Latter-day Saints—a title we claim to have been given by revelation from God, should be enough to explode the latter fallacious view. And in regard to the belief of the Saints in the teachings and doctrines of the Bible, the organism of the ecclesiastical body should be evidence enough on that point. All the officers and councils named in the New Testament are included in it; hence there are apostles, high priests, seventies, elders, bishops, priests, teachers and deacons, the duties and functions of those several offices of the genuine priesthood being clearly understood and defined. It is required that every officer should understand the character of his position and the relationship he sustains in it towards all other authorities, producing the most desirable unity and beautiful harmony.

This symmetrical perfection, this shapely figure, the result of the most exquisite niceness of organization and completely detailed definition of the functions of each portion of the body-religious is, in our view, a very decided evidence of the divinity of the mission of the great prophet of the nineteenth century. It accords with the frequently recurring scriptural figure by which the true Church of Christ is compared, in its perfection of parts and harmonious blending of divisions, to the human body. The preservation of this completeness is an absolute necessity. How can the human bodily structure be deemed perfect when it is decapitated, when denuded of its extremities, or when the trunk is lacerated or divided into pieces? No detached part can, in its separate capacity, be denominated a body, neither can the organism be called perfect when deprived of even the most inferior of its members. How then, on the same ground, can a church, as compared to a body, be called the Church of Christ if it repudiate or is devoid of apostles, prophets, high priests, seventies and other vital parts that, according to New Testament teachings, comprise necessarily the most important portions of that harmonious organization inaugurated among men by the Savior of the world and his ancient apostles?

How anxious the Apostle Paul was to impress upon the minds of the people the positiveness of the necessity for the preservation of the organization of the Church in its entirety. Hear what he says on the subject, 1 Cor. xii, 14—21: "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet

but one body. And *the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.*"

To show that Paul had special reference, in his advocacy of the preservation of the body in the perfection of its parts, to the officers and gifts of the Church, it will profit the reader to peruse the 27th and 28th verses of the same chapter: "Now *ye* are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

After this pattern has the Church, revealed anew in this age, been set up through the instrumentality of the young man Joseph Smith who, like his Divine Master, was slain on account of the testimony he bore to a perverse generation, and our reader may well pause and ask himself the vital question, where else in all the world can I find a church similar to that of ancient times?

But we hasten to explain other and equally potent evidences that establish the divinity of Joseph Smith's mission and the validity of his claim to being a prophet. We will first consider the character of his teachings and administrations and their effects upon those who accept them. He announced that the kingdom of heaven was at hand; that the Lord was about to commence His marvelous latter-day work, by preparing for the coming of the Savior. He and his associate apostles and prophets taught the same Gospel that Christ and the ancient apostles preached: Faith in God, the Eternal Father, in His Son Jesus Christ, repentance of sins, baptism, by immersion, for the remission of sins, and the laying on of the hands of those holding divine authority for the bestowal of the Gift of the Holy Ghost.

The elders of the Church constantly preach these doctrines and they are explained so clearly in many pamphlets and more extensive published works, that it is not our purpose to enter upon an elaborate dissertation regarding them in this writing. In fact so plainly are these the doctrines taught by Christ and his apostles, in the same order as they are given in the preceding paragraph, that a labored explanation in support of them should be unnecessary to convince any consistent, intelligent, professing Christian that they are strictly biblical, and, without exception, absolutely essential.

What we wish more particularly to refer to now is the promise given to the obedient believers of the bestowal upon them of the Holy Ghost. No impostor could make such an offer without subjecting himself to the certainty of discovery. Here was a distinct assertion that a clearly defined effect would be produced by a plainly stated cause, the former being the reception of the Holy Ghost, produced by obedience to the doctrines and ordinances before enumerated. Here was an offer exactly similar to that made to the people in ancient times. Christ and the ancient apostles promised that the obedient should *know* of the doctrine, and miraculous signs should follow the believer. They "laid their hands upon them and they received the Holy Ghost." How easy it is to test this matter.

The question now to be considered is this: is the promised effect really produced upon those who obey the doctrines taught by Joseph Smith and incorporated in the faith and practice of the Church he was instrumental in establishing? If the affirmative of this question can be proved, then it follows that he was indeed a prophet of the Living God, specially raised

up and appointed. What greater evidence could be given than the testimony of those who have tested the efficacy of the promise for themselves. As to the extent and existence of this proof we have but to refer the reader to the scores of thousands of members and officers of the Church of Jesus Christ of Latter-day Saints. These will unhesitatingly testify that, as an effect of their obedience, they have received the Comforter, the Holy Ghost, by whose operations it has been manifested to their minds that God has begun a marvelous work in the earth, having commenced to set up the kingdom whose existence is prophetically predicted in the second chapter of Daniel. An application to this source will also inform the inquirer that the gifts promised to believers exist in the Church of Jesus Christ of Latter-day Saints.

Proceeding upon the legitimate assumption that the effect of obedience to the requirements of the doctrines of faith, repentance, baptism for the remission of sins, and the laying on of hands, does produce the promised imparting of the Holy Ghost, what is the proper conclusion? It must be that Joseph Smith was a true Prophet, for the reason that the giving of the Holy Ghost necessarily shows divine recognition. No such effect could possibly result from the teachings and administrations of an impostor.

The reader may say that he is not willing to accept of the testimony of the Latter-day Saints, on the ground of the probability of their being interested witnesses. What reason would he have for supposing then, that he would have received the evidence of the Former-day Saints? They were open to the same objection, if it be one, and they had no more proof to advance that their claim was valid than is now offered in support of the same Gospel restored in its power in these days. One thing is very evident in this connection; there is but one process by which the position of the Latter-day Saints can be consistently refuted. That is by the testing method, which is open to all. It consists of implicit compliance with the conditions stated to be requisite to insure a personal testimony or witness to the obedient. Until the opponents of the divine system take this course, consistency would appear to demand that they hold their peace, lest they be, ignorantly or otherwise, found fighting against God. However, as the Saints know, experimentally, that honest truth-seekers receive, through obedience, the witness of the Spirit, they know the work they are engaged in is secure from successful assault from that method.

The reader has perhaps been heretofore misled regarding the faith and doctrines professed by the Latter-day Saints, and may consequently be surprised at their being identical with the teachings of the Bible. He has perhaps been under the impression that the Old and New Testaments were discarded and what is known as the Book of Mormon adopted instead. Such an impression, which is only too general, is altogether erroneous. It is true, however, that, in addition to the Bible, the Saints accept the Book of Mormon as a divine revelation, it being in accordance with the genius of their faith, to adopt whatever the Almighty chooses to offer for the information and salvation of his children.

We are aware that, in consequence of the false teachings of uninspired men, who "teach for hire and divine for money," the people generally have a prejudice against receiving any revelations not contained in the Bible. They have been erroneously informed that the canon of Scripture is full, and God would no more speak to his children, but preserve the gloom of

an unbroken silence towards them. What an unnatural and unreasonable doctrine this is ! Yet, to delude the ignorant into an acceptance of this discouraging dogma, those who drag religion down to the degrading position of a mere mercantile basis, triumphantly quote the 18th and 19th verses of the last chapter of Revelation : "If any man shall add unto these things, God shall add unto him the plagues that are written in this book ; and if any man shall take away from the words of the book of *this* prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

To offer this passage as evidence of the fullness of the scriptural canon is exceedingly absurd. It simply had reference to the enlargement or reduction of the book of John's prophecy, for at the time it was written the Bible had not been compiled. Consequently it could have no reference to the Old and New Testaments, which are a compilation of various books. It is certainly right that man should not, with impunity, add to or take from what God has revealed, although the Almighty can certainly do so at any time, according to his good will and pleasure. However, should the Lord, in his mercy, reveal another book or prophecy, it would be distinct of itself and not necessarily an addition to one that he had already given, and might relate to another subject, as in the case of books in general, which are books of themselves and not mere additions to others.

There is a regrettable lack of information regarding the Book of Mormon in the world at large. It will be profitable to first consider the manner in which this record was, by the matchless power of God, brought to the light. This will necessarily have to be done briefly. If the reader desire more detailed particulars, he can obtain them by a perusal of more elaborate writings, which can be had through any of the authorized agents of the Church.

In the year 1820, when Joseph Smith was in the fifteenth year of his age, he resided, with his parents and other members of the family, in the town of Manchester, Ontario County, New York, United States of America. There was, in that vicinity, at that time, a religious revival, causing him to be seriously impressed with a desire to serve God. The conflict of jarring sects caused him perplexity as to which he would be justified in joining. Being struck with the reasonableness of the scriptural promise that God would give wisdom to those who asked him for it in faith, he retired to a wood or grove, and prayed for the information of which he felt he stood so much in need.

In answer to his fervent and simple petition, a glorious vision opened to the gaze of the suppliant youth. A radiant pillar of fire appeared, descended and encircled him about. In the midst of this brilliant column were two glorious personages, the brightness of whose presence was beyond the power of human description, eclipsing that of the sun when he shines in noonday splendor. One of those heavenly beings spoke to Joseph, calling him by name and saying, pointing to the other, "This is my beloved Son, hear him."

Joseph, when sufficiently recovered from the sensations that possessed him, inquired which of all the sects he should join. The personage who addressed him commanded him to identify himself with none, as all had gone astray, and were an abomination in his sight. "They draw near to me with their lips, but their hearts are far from me; they teach for doctrine

the commandments of man, having a form of godliness, but they deny the power thereof." He was also told many other things of great importance.

How forcibly the honest inquirer must be struck with the clearness with which the position of the sects was portrayed by these holy beings—the Father and the Son. Religious professors have a form of worship but deny revelation, and the power of godliness made manifest by the exercise of miraculous gifts; they also repeat printed prayers which, being manufactured by others, cannot proceed from the hearts of those who mechanically utter them.

Joseph obeyed the command he received, to abstain from joining any of the religious denominations. On the night of September 21st, 1823, after having retired to bed, he was engaged in fervent prayer to the Almighty for the forgiveness of his sins, and a manifestation that would satisfy his mind as to his standing before the Lord.

While thus employed a personage of great beauty, dressed in white raiment, presented himself before him. The room was lighted up by the glory of his presence, the brightness of the light being most intense in close proximity to the person of this heavenly being. The name of this visitant was Moroni. He told Joseph that God had a work for him to do that would cause his name to be spoken of for good or evil among all people. We will here quote from the personal history of the prophet: "He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants; also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted seers in ancient or former times; and that God had prepared them for the purpose of translating the book."

This holy messenger gave Joseph many precious instructions relative to the coming forth of the record, and the setting up and establishment of the work of God in the last days, quoting several passages from the prophecies of the Bible, notably the third chapter of Malachi; eleventh chapter of Isaiah; third chapter of Acts; second chapter of Joel, from the twenty-eighth to the last verse. These predictions, he stated, were soon to be fulfilled. Joseph was also shown, by the opening of the vision of his mind, by the power of the Almighty, the place where the plates were deposited. He was visited twice subsequently by the same personage, the same night and on each occasion the instructions given on the first visit were repeated.

Passing over many intermediate circumstances which transpired up to the time of the plates with the Urim and Thummim being committed to the charge of the youthful prophet, it must suffice, in the present writing, to state that he received them from the Angel Moroni, on the 22nd day of September, 1827.

The prophet copied a number of the characters, which were very finely engraved on the plates, and, by means of the Urim and Thummim, translated some of them. These were taken by Martin Harris, to Professor Anthon, of New York, who stated that the translation was correct. On being shown the portion of the transcript that was not translated, he said

the characters were Egyptian, Chaldiac, Assyriac and Arabic, and that they were genuine characters. The professor gave Mr. Harris a certificate to that effect, but on learning that the young man Joseph had the plates revealed to him by an angel, he demanded it back and tore it up, saying there was no such thing now as ministering of angels. He requested that the plates be brought to him and he would translate them. Mr. Harris replied that a portion of them was sealed and he was forbidden to bring them. Professor Anthon retorted, "I cannot read a sealed book." Mr. Harris also visited Dr. Mitchell, whose statement coincided with that of Professor Anthon, regarding the genuineness of the characters and translation.

In the midst of great difficulties and perplexities, out of all of which Joseph and the friends the Lord raised up to him were delivered by His matchless power, the work of translation was completed and the Book of Mormon was finally published, in the early part of the year 1830.

Limited space will not admit of a detailed account of the narrative portion of this remarkable record. This information can best be gained from the Book itself. It contains an account of the doings of the righteous and the wicked of the ancient inhabitants of America. It includes information relative to the dealings of God with the people, describing the works of many mighty prophets, seers and revelators. The sayings of these inspired men have slumbered in the dust for ages, but have spoken again from the ground in deep and piercing tones, in accordance with the recorded promise of our heavenly Father regarding the accomplishment of his marvelous work in the latter days.

The Prophet Isaiah must have beheld the coming forth of this record as a testimony to all men of the care which the Almighty has exercised over the nations of men, in every part of the earth, in all ages. Hear his words as found in the 29th chap., 11th to 14th verse: "And the vision of all is become to you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee: and he saith, I cannot, for it is sealed. And the book is delivered to one that is not learned, saying, Read this I pray thee: and he saith, I am not learned. Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

So truly have the words of Isaiah received a verification, that some portions of the passage just quoted read like a record made subsequent to the transpiration of the events to which they allude.

In the interview between Mr. Harris and the learned Professor Anthon, the latter actually said, "I cannot read a sealed book." The youthful Joseph, diffident and unlearned, was enabled, by the gift and power of the Almighty, to read the historic narrative of the mighty races of the past, and give to the world a book, the authenticity of which is proved by evidences that cannot be successfully controverted. The unlearned youth received the power to accomplish this because the set time had come for the fulfilment of the promise of the Most High to begin a

marvelous work in the earth ; not by the esteemedly wise and learned, but by humble instruments, that no flesh might glory in His presence.

Many people appear to be contracted in their views regarding the dealings of the Almighty with his children. They conclude that the Bible must necessarily be the only record of signal manifestations of the power of Omnipotence in behalf of mankind. Such a view is biblically incorrect, for that good book speaks of the great works to be performed in the gathering of Israel in the latter days. It is reasonable to anticipate that when those occurrences take place, an account of them will be written and published, that it may be perused with wonder and thanksgiving by future generations. The record thus made will be as clearly sacred history as the Bible itself.

The question as to the origin of the American Indians is a subject of deep interest to many advanced minds. Investigation for information bearing upon it has received a powerful impetus by discoveries of the ruins of vast cities and gigantic aqueducts, requiring the exercise of great architectural and engineering skill in their construction. These and other relics of past races, abounding in Central, the southern part of North, and in South America, give indisputable evidence of these regions having been inhabited, many centuries ago, by multitudinous enlightened populations that had attained a high state of civilization. The Book of Mormon, which gives an authentic history of those peoples, dissolves the mystery that heretofore enshrouded this department of research. It tells who those people were and from whence they sprang. It tells of a small colony, by commandment of God and led by his all-powerful hand, leaving Jerusalem, and after hazardous journeyings landing on the shores of America. It gives an account also of another party, consisting of Jews, going to the same continent subsequently, and amalgamating with the descendants of the first colonizers. A brief historical sketch is also given of a colony that left the Tower of Babel at the time of the confusion of languages.

The existence of the ruins indicating the former presence of great populations, well advanced in arts and manufactures, was unknown to Joseph Smith when he translated the Book of Mormon, yet the closest scrutiny and comparison that have yet been given have failed to show a single discrepancy betwixt the record he was the instrument in bringing forth and publishing and even the most recent discoveries, to which we have not space, however, to refer.

These ruins give unmistakable proof that remarkably advanced races have dwelt on the American Continent in the ages of the past. How reasonable it is to suppose that our Heavenly Father should have manifested himself to them as he did on the Eastern Hemisphere. And if it be fair to infer that he did so exhibit his goodness and loving-tenderness the subsequent inference that a record of these divine operations would be kept is equally so. How natural also to expect that he, as in the case of the Bible, would not suffer such a history to be lost, but rather that he would preserve it for the general benefit of erring humanity, that they might have additional testimony concerning a crucified and risen Redeemer. If the world would receive it, what a powerful combination the two records—the Bible and Book of Mormon—would make. The one relates to the dealings of God with his people in the eastern part of the world,

and the other in the west. They both harmonize, each testifying of the same everlasting plan of salvation, through the atonement of our Lord and Savior Jesus Christ.

Hear the words of Ezekiel, 37th chap., 19th verse : " Say unto them, Thus saith the Lord God ; behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."

It is well understood that the meaning of stick is a book or record, the Jewish custom being to have the law and history written upon a long scroll of parchment, rolled upon a stick. The Book of Mormon is the stick of Joseph. With the exception of the Book of Ether, relating to the Jaredites, who sprang from a colony that left the Tower of Babel at the time of the confusion of languages, the record gives the history of a branch of the house of Joseph, Lehi, the head of the little colony that emigrated from Jerusalem to America six hundred years before Christ, being a lineal descendant of Manasseh. According to revelations given in these days, the overwhelming majority of the people composing the Church of Jesus Christ of Latter-day Saints are of the blood of scattered Ephraim, to whose hands the record or stick of Joseph is confided, as prophesied by Ezekiel.

We hold that Jesus Christ not only manifested himself to his disciples at Jerusalem, establishing his fold—his Church—in that region, that his sheep might be protected and fed, but he did the same in other parts of the earth. Is he not the Shepherd of all those who are willing to serve him ? Did he not say to his ancient Jewish disciples, " Go ye into all the world and preach the Gospel to every creature ?" He required them to go to every part of the earth that was then known on the eastern hemisphere. This did not include the American Continent. Are we to infer from this that, because of the inability of these witnesses, from lack of geographical or other information, which God, in his wisdom, may have seen fit to withhold from them, the peoples of the great western continent should be left without a knowledge of a crucified and risen redeemer ? Surely this would be tantamount to an imputation of injustice against Omnipotence, as there is no other name under heaven whereby salvation can be obtained except that of Jesus.

With the loving Redeemer the welfare of his sheep, or disciples, was his constant theme and anxiety. On one occasion he was conversing on this subject with his Jerusalem flock, when he uttered the following statement, as recorded in John 10th chap., 15th and 16th verses : " As the Father knoweth me, even so know I the Father ; and I lay my life down for the sheep. And *other sheep I have which are not of this fold ; them also I must bring, and they shall hear my voice ; and there shall be one fold and one shepherd.*"

The plain inference to be drawn from this clear statement is that there were other sheep or people who would become disciples of Christ that had not yet heard his voice, but should hear it. It is evident also that the Palestine disciples, were unacquainted with the sheep to whom the Savior alluded. He here expressed his intention to establish, among those *other sheep*, his fold, or Church, similar to the one in Palestine, comprising apostles, prophets, sevens, elders, and all the other officers,

gifts and powers, the fold of Christ being the same wherever found, there being but one fold and one shepherd.

The question now to be considered is, Who were the other sheep to whom Jesus referred? The Book of Mormon unfolds this mystery. From page 501 to 540 of the last edition of that record will be found an account of the visit of the Redeemer to the Nephites, shortly after his crucifixion and resurrection at Jerusalem. It is one of the most beautiful and pathetic narratives it has been our lot to peruse. His wonderful ministrations and exhibitions of power are described in simple but explicit language, and details of his selection of twelve special witnesses or disciples, and the organization of his fold, or Church, are given. This history, replete with divine instruction, explains the import of the remark of Jesus to his disciples at Jerusalem. He informed the Nephites of the statement he made to the Jews in reference to them, and said the reason he did not tell them more was because of the weakness of the faith of his flock in Palestine. He also informed the Nephites that he had received a commandment from the Father to visit the Ten Tribes of Israel.

"In the mouths of two or three witnesses shall every word be established," are the words of the sacred book. What shall we say then about the evidence of the witnesses whose testimony is appended to the Book of Mormon? Three men, besides the Prophet Joseph Smith, solemnly declare to all people that they beheld with their eyes the plates with engravings, containing the record, and the angel who manifested them; also that they heard the voice of God from heaven declaring these things to be true and faithful and commanding them to bear record concerning them to all the world. None of these witnesses have ever denied their testimony. Oliver Cowdery and Martin Harris have gone behind the veil, but David Whitmer, at this date, still lives. He severed his connection with the Church, but still bears a disinterested testimony to the truth of the solemn statement published in connection with the Book of Mormon. No longer since than September 1878, Elders Orson Pratt and Joseph F. Smith visited Mr. Whitmer, who was residing in Richmond, Missouri, U.S. A., and at the interview he gave many interesting details in reference to the angelic ministration, the plates and other important matters. An account of the visit was published in numbers 49 and 50 of Vol. 40 of the MILLENNIAL STAR. He has also been interrogated by many persons having no connection with the Church, his testimony being unvarying as to the Divine authenticity of the Book of Mormon.

Eight other witnesses testify to having beheld and handled the plates and seen the hieroglyphical engravings thereon. True, wicked designing men have endeavored to destroy the validity of this testimony by fabricating absurd stories regarding the origin of the Book of Mormon. This is an old device of Satan and his emissaries to cover up the truth and destroy the work of God. Such machinations are similar to the attempt that was made by leading Jews to induce the Roman soldiers to state that the body of Christ had been carried away, so that a belief in His resurrection might be stifled. The testimony of the witnesses stands unimpeached, and is in force in all the world, being directed to every nation, kindred, tongue and people.

The social structures of the nations are being undermined and threatened by a strange revolutionary movement. Thrones and empires

seem to be almost trembling in the balance. This is notably the case with the great Russian despotism. The spirit of murder and incendiarism seems to be in the air, filling the high ones of the earth with affright. Foul murder and destructive fire are born of the plottings of secret societies, organized for purposes of assassination, power and plunder. All civilized nations are more or less affected by this hideous affliction, which hangs over some of them like an incubus. It is a sign of the times. The prophet Moroni, by whose hands the plates of the Book of Mormon were hid up in the Hill Cumorah, wrote concerning this very condition. He knew that his words would come forth and be published to the Gentiles, in the latter days, and he directed a prophetic statement to them, which will be found on page 588 of the last edition: "Wherefore, O ye Gentiles, it is wisdom in God that those things should be shown unto you, that thereby ye may repent of your sins, and suffer not these murderous combinations to get above you, *which are built up to get power and gain*, and the work, yea, even the work of destruction come upon you. * * Wherefore the Lord commandeth you *when ye shall see these things come among you*, that you shall awake to a sense of your awful situation, *because of this secret combination which shall be among you.*" The same prophet also says: "And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed.

What could be plainer than the fulfilment of these predictive words, establishing the prophetic character of the record. If the objector should interpose that he does not believe this prediction was made fourteen hundred years ago, that would not help his side of the question, as it would be a mere shifting of the prophetic mantle from the shoulders of Moroni to those of Joseph Smith. At the time the book was translated and published those secret murderous combinations were almost non-existent compared with their present extent, foothold and power. They now exist to a greater or less degree in all nations, and will continue to increase until they create, what the Book of Mormon terms "a great division among the people," and every man's hand will be against his neighbor.

At Kirtland, Ohio, U.S.A., Feb. 9, 1831, a revelation was given through Joseph, the Seer, on this very subject, the following passage occurring: "And behold, it shall come to pass that my servants shall be sent forth to the east and to the west, to the north and to the south; and even now, let him that goeth to the east, teach them that shall be converted to flee to the west, and this in consequence of that which is coming on the earth, and of *secret combinations.*" Let the inhabitants of the earth take warning, for as the Lord liveth and He has spoken by the mouths of His prophets, a dark and evil day is at the doors. God has decreed that the earth shall not much longer groan under the oppressive influence of misrule and misery.

It is stated in the Book of Mormon that the prophets among the ancient Nephites, being permitted to behold, by prophetic power, that their descendants would drift into great wickedness, and in consequence, be destroyed by the Almighty, as he had decreed that every people upon that land who would not keep his laws should be swept away when they should be fully ripe in their abominations. They therefore, by faith and prayer, to the Father in the name of Jesus Christ, obtained a promise that a remnant should remain, and that the record which had been kept

should be preserved, and carried to them by the Gentiles in the latter days.

We prefer to give the exact words of the prophet Nephi, which will be found on page 122, latest edition :

“And now I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken (Book of Mormon) shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written ; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the Gospel of Jesus Christ shall be declared among them ; wherefore they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers, and then shall they rejoice, for they shall know that it is a blessing unto them from the hand of God ; and their scales of darkness shall begin to fall from their eyes : and many generations shall not pass away among them, save they shall become a white and delightful people.”

These words have received a literal fulfillment. In the first place, many have believed “the words which are written,” the tens of thousands of Latter-day Saints who have accepted the Book of Mormon as an authentic record bearing ample witness to that fact. This prophecy was uttered over two thousand years ago, and yet the facts incorporated are as plain as if penned subsequent to their accomplishment. The skeptic may say he does not believe in the ancient character of the record, and therefore of the prophecy ; but that it originated with Joseph Smith. That would not make the position of the unbeliever much more tenable, as it would be merely shifting the prophetic gift to other shoulders, for the Book of Mormon was published before the Church of Jesus Christ of Latter-day Saints was organized, and consequently before Joseph Smith could possibly have known, by ordinary natural means, that many would believe the words of the book.

But, to the other portion of the prediction. The book or history has been carried to the remnant, by the Gentiles. From shortly subsequent to the organization of the Church a good deal of missionary labor was performed by the elders among the Lamanites, in the hope of bringing them to a knowledge of the Gospel. But all efforts to penetrate their darkened minds appeared futile. The message appeared to fall upon ears of stone. Evidently the time, in the providence of the Almighty, for that race, who had fallen so low in the scale of being, to accept of the knowledge that was had among their fathers, had not arrived.

Suddenly however, as the Sun breaks over the eastern horizon, dispelling the gloom of night, a light broke forth among them. Without effort or influence from any human source they came forward in large numbers, declaring they had received heavenly visitations, indicating plainly to them that they must go to the elders of the Church, be baptized by them, by immersion, in water, for the remission of sins, forsake their evil and idle habits, and seek for the counsel of the servants of God. The applications for baptism and instruction were first made to Elder George H. Hill, of Ogden, and Elder W. H. Lee, of Grantsville, as many as three hundred waiting upon the former at one time. The movement appeared

to be simultaneous in many places, east, west, north and south. It commenced in the summer of 1874, and has been steadily developing ever since.

For the benefit of these people, who are descendants of a branch of the house of Israel, three large farms have been secured by the Church of Christ, one in Malad Valley, Northern Utah, another in Tooele County, to the westward, and another in Thistle Valley, in the South. They are beginning to cultivate the soil, and take on the habits of civilization, thus commencing to fulfil the predictions of the Book of Mormon concerning them.

The report of a conference held in the town of Ephraim, San Pete County, Utah, U.S.A., by President John Taylor and other authorities, last winter (1879-80), is before us. It tells of a Relief Society in Thistle Valley, composed of white and Indian women in about equal numbers, and of their industry and philanthropy in donating means for the building of a Temple to the Most High. It was also represented, by Elder Spencer, who has the oversight of the Indians in Thistle Valley, that the Lamanitish brethren and sisters were as willing as the white members of the Church to aid in every good work.

These may be viewed as small matters, but they are cited from the midst of a multitude of evidences showing the educational, softening and modifying tendency of the Gospel of Jesus Christ, as preached by the servants of God, and which the ancient prophets declared would be received by these hitherto degraded people, the aborigines of America, and lift them to a more enlightened plane of life. It will be seen that the heaven has already commenced to actively work among them, verifying the genuine character of the prophecies concerning them. Whatever manifests the authenticity of the Book of Mormon, supports the claim of Joseph Smith to being a prophet of the Living God.

Before leaving this part of the subject, we will refer to a fact that must strike the reader as a strong evidence of the prophetic correctness of the Book of Mormon, and, consequently, of the genuineness of the claim that Joseph Smith was sent of God. The book states that the Savior gave it as a sign that when the Lamanites (American Indians) should begin to believe its contents, the work of the Father, to prepare the way for the gathering of the *whole* house of Israel should commence.

We will quote the 7th verse of the 21st chapter of 3rd Nephi, page 527 latest edition B. M. : "And when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he has made unto the people who are of the house of Israel."

Also the 28th verse : "Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance, and they shall go out from all nations."

As shown in the foregoing, the aborigines have already begun to believe, and to manifest the accuracy of the sign we have but to point to the political events in connection with the East that have occurred during the last five years. In that time there has transpired the Russo-Turkish war, the Berlin Treaty, incorporating political freedom for the Jews in Roumania ; the Anglo-Turkish Convention, including the cession of the Island of

Cyprus to Great Britain, and the establishment of a British protectorate over that portion of the Ottoman dominion which includes Palestine. These are all occurrences confined within the limited period which has expired since the Lamanites began to believe and receive the Gospel. It requires no straining of points to reconcile these events with the commencement of the preparatory work of the Father for the gathering of the remnants of His ancient people to their own land. The Jews themselves are beginning to recognize this fact. So also are many professing Christians, who, although destitute of authority from Jesus Christ and devoid of the Gospel of faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost in its fullness, have some faith in the fulfillment of the prophecies relating to the gathering of Israel.

We think it proper to state, incidentally, that since the original translation into English, the Book of Mormon has been translated into and published in Welsh, Danish, French, German, Italian, the language of the Sandwich Islanders, and Swedish. It has also been translated into and a portion of it published in the Spanish language.

Joseph Smith, the great latter-day prophet, announced to the world fifty years ago, that the fullness of the Gentiles would come in and Israel be restored to the lands of their inheritance in the same generation existing when he made the prediction; or, that there were persons then living who would not sleep in death until all should be fulfilled in relation to the covenant made with the house of Jacob. But it is not till now, when the tree is so plainly putting forth its buds, that some of the more orthodox Bible believers among the sects are beginning to observe the portentous character of the signs of the times.

The fulfilled predictions of Joseph Smith are very numerous. But we are only enabled in the present writing, to comparatively do little more than touch upon his prophetic character. A prophet "Is a person illuminated, instructed, or inspired by God to announce future events." We have, we believe, succeeded in showing that such was the calling for which Joseph was divinely selected.

Among the subjects upon which Joseph Smith was called to exercise the prophetic gift was the wars that were, in this generation, to produce upon the earth, the most terrible scenes of destruction and carnage. We here present an extract from a revelation given Dec. 25th, 1832:

"Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place.

"For behold the Southern States shall be divided against the Northern States, and the Southern States will call upon other nations, even the nation of Great Britain, as it is called, and they also shall call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations."

We presume our reader is aware that the first shot of the American War of the rebellion was fired in South Carolina, and that during the progress of that fratricidal and bloody conflict, the Southern Confederacy sent Messrs. Mason and Sliddell, to the Court of St. James, with full powers to treat with the British Government to secure the aid of the latter

in accomplishing the object of the secession from the Union of States. These are matters of history. These two representatives of the Confederacy were brought into more than ordinary notoriety by the fact of their having been taken, by federal authority, from the deck of a British vessel, but subsequently liberated on demand of the government of Great Britain.

The fact that Joseph Smith prophesied the breaking out of the American war, together with some striking details connected with it, twenty-nine years before its occurrence, cannot be denied, the prediction having been published to the world almost ever since it was enunciated. This stamps him as a foreteller of future events. As the declaration is given with such exactness, it could not have been the result of mere human ingenuity or foresight. In fact, so absent was the general anticipation of such a disaster that the production was treated with ridicule, contempt and scorn, as soon as published. From whence came Joseph's gift to foresee and foretell? It must have emanated from a power and intelligence greater than that naturally possessed by man. It is evident that his mind was illuminated by the God of Heaven.

The other portion of the prediction relating to Great Britain will also be fulfilled, as well as every word that has been uttered by the gift and power of the Most High. She will yet call upon other nations. The tocsin of war will sound and armed hosts will meet in the crash of battle, for war will be poured out upon all nations. This is the great day of preparation for the controversy of the Lord of Hosts with the inhabitants of the earth. Europe is alive with armed men. She is bristling with bayonets and fearful of the approach of the inevitable conflict.

Perplexity and distress already appear. These are but the beginning of sorrows. Knowing what is coming upon the earth, a day of calamity, we call upon all men and women to receive the message of the Gospel, restored to the earth in this generation, through the instrumentality of a prophet. We call upon all to repent, be baptized by one holding authority by immersion in water for the remission of sins, and receive the Holy Ghost, by the laying on of hands. We testify, in the name of Jesus Christ, that this is the will of God, manifested in these days, by revelation and commandment.

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